MINUTES

of the

EIGHTH ANNUAL MEETING

of the

JAPAN CONTINUATION COMMITTEE

Karuiwaza, August 20th, 1921
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THE EIGHTH ANNUAL MEETING OF THE JAPAN
CONTINUATION COMMITTEE,
Karuizawa, August 20th, 1921

The eighth annual meeting of the Japan Continuation Committee was opened in the Karuizawa Hotel, Karuizawa, on Saturday, August 20th, 1921, at 9 a.m.

The Chairman, Dr. S. Motoda, called the meeting to order and requested Bishop Welch to conduct the opening devotional exercises.

The Secretaries called the roll of foreign and Japanese members.

The following members answered to their names: Messrs. Motoda, Jorgensen, Matsuno, Saito, Welch, Clarke, Nakamura, Ogata, Kozaki, Schneider, Vories, Smith, Ibuka, McKenzie, Lippard, and Misses Kawai and Macdonald.

There were also present the following associate members:
Messrs. Layman and Reischauer, and Miss Blackmore.

At the afternoon session, in addition to the above, Dr. Ebina and Mr. Buncombe were present, the latter being one of the associate members.

It was voted that as notices had been sent to all the foreign members of the committee before the recent meeting of the Federated Missions, the members whose time expired in 1921, 2 and 3 should be regarded as full members of this annual meeting, and that those elected at the meeting of the Federated Missions this year be invited to sit in this meeting as associate members. It was further voted that as no co-opted members had been elected since the annual meeting of 1919, those whose membership would normally have expired in 1920 should be considered full members of this meeting.

On motion the printed minutes of the 7th Annual Meeting were adopted.

The English Secretary presented a report of the Executive meetings held since the last annual meeting, as follows:

1. May 1st, 1920.—The minutes of the 7th Annual Meeting were read and approved. A communication was received from the W. C. T. U. in regard to moral conditions in Shimabara, and was referred to the Social Conditions Committee.

2. December 23rd, 1920.—A letter was read from Mr. Fisher dealing
especially with the question of the future of the Continuation Committee.

Discussion followed, and it was decided to approach the committees appointed by the Federation of Churches and the Federated Missions to consider this question, and ascertain if any action had been taken by them.

Dr. Motoda gave some account of his trip abroad and the impressions he had received during the same.

3. February 10th, 1921.—The question of the National Workers’ Conference was considered, and in connection with it the question as to the time of the next meeting of the Continuation Committee. It was voted that the next annual meeting of the Continuation Committee be held in Tokyo in the month of April, 1921, about the time of the meeting of the Federation of Churches, and that the principal item of business be the discussion of the next National Workers’ Conference.

A committee was appointed to prepare a list of subjects for the Conference.

It was voted to make a grant of ¥500, for the publication of the Japanese Christian Year Book. Last year a grant of ¥300 had been made but the book was not published, and the ¥300 was still in the treasury. The vote, therefore, means an increase of ¥200 over the amount voted last year. The reason for the larger grant is the increased cost of publication.

4. June 9th, 1921.—A letter was read from the Secretary of the China Continuation Committee, intimating that the date of the National Workers’ Conference in China had been fixed for the end of April and the beginning of May, 1922.

The date previously fixed for the Japan Continuation Committee meeting, namely, April of this year, having proved impracticable, it was decided to hold the annual meeting at Kuroizawa on or about the 20th of August, 1921.

Correspondence was read from Dr. Mott and Dr. Warnshuis regarding the holding of the first meeting of the International Missionary Committee in New York during the first week in October of the present year, and authorizing the appointment of three delegates to that meeting by the Japan Continuation Committee. It was indicated that of the three delegates two at least must be Japanese, and that the expenses
of only one of the three delegates would be provided by the International Missionary Committee. Dr. Wainright was appointed as one of the delegates, with Mr. McCoy as alternate. Bishop Uzaki and Mr. Miyagawa were appointed the Japanese delegates, with Dr. Ibuka as alternate.

Mr. McCoy asked to be relieved of the treasurership in view of his return to America in July, and presented a financial statement covering the period October 15th, 1919, to June 9th, 1921. Mr. McCoy's resignation was accepted, and Mr. Jorgensen was appointed Treasurer in his place. Dr. McKenzie was appointed to audit Mr. McCoy's accounts.

5. August 19th, 1921.—The Secretaries reported that Dr. Wainright and Bishop Uzaki had accepted appointment to the International Missionary Committee, and that as they would attend this meeting on their return from the Methodist Ecumenical Council in London, they would not require to be provided with traveling expenses. The third delegate had not yet been found, as Mr. Miyagawa and Dr. Ibuka had both declined appointment.

The auditor's report was presented, showing that Mr. McCoy's financial statement was in order.

The question of the next National Workers' Conference was considered, and the following recommendations made to the annual meeting:—

1. That the date of the Conference be provisionally fixed for May 25-31, 1922, the Executive to have authority to change the date if necessary.

2. That the number of regular delegates be 200, of whom 120 shall be representatives of the Japanese Church (ministerial and lay), and 80 representatives of the missionary body. In addition to the above number the Executive may at their discretion co-opt additional members—Japanese or foreign—up to the number of ten.

3. That the details of the apportionment of the delegates to the various churches and missionary bodies be left with the Executive.

4. That in order to meet the expenses of the Conference, the sum of Six Thousand Yen (¥6,000) be provided, to be procured as follows:

   a. ¥2,000 from the balance at present in the Treasurer's hands.
b. £2,000 to be requested through Dr. Mott from the Committee of Reference and Counsel.

c. £2,000 to be collected in Japan, one half each from missionary and Japanese sources.

5. That the Central Committee provide Second Class Railway and Steamship fare, with sleeper accommodation when necessary, but that the bodies sending delegates to the Conference provide the expenses of entertainment, except in the case of co-opted members, speakers and guests, whose entertainment shall be provided by the Central Committee.

6. That the language of the Conference be Japanese: English speeches etc. to be translated into Japanese, but not the reverse.

7. That the members of the Continuation Committee, and, through the religious press, the missions and churches, be invited to send in to the Secretaries of the Continuation Committee suggestions as to subjects which in their opinion should be discussed by the Conference; the Executive to be given authority to make selections from the subjects suggested in preparing the programme of the Conference.

8. That this Annual Meeting instruct the Executive as to the method of preparing the various subjects for presentation to the Conference—whether by Commissions, as in the case of the Conference of 1913, or otherwise.

9. That the place for holding the Conference be the city of Tokyo, details to be left with the Executive.

On motion a committee of five on Nominations was appointed by the Chair as follows: Messrs. Jorgensen, Schneder, Ibuka, Nakamura and Ogata.

Dr. Motoda, the Chairman, gave an address on impressions received during his trip abroad. For outline of this address see appendix A.

The question of the National Workers’ Conference was taken up for consideration. Dr. Schneder raised the question as to whether it might not be advisable to postpone the Conference for another year in order to secure the backing of the Church and Mission Federations. It was decided, however, that the plan should be proceeded with, the decisions of this annual meeting to be submitted to the two Federations for their approval and for suggestions, the Executive being empowered to consider any suggestions that might be made and embody them in the plan if they thought wise.

The recommendations of the Executive in regard to the Conference were adopted with the modifications indicated below:—
Section 1. Adopted.
   2. The number of co-opted members was increased from 10 to 20.
   3. Adopted.
   4. The total estimate was raised to ¥8,000, items "b" and "c" being increased from ¥2,000 to ¥3,000 each.
   5. Adopted.
   6. Adopted.
   7. Adopted.

The time for adjournment having arrived, the consideration of Sections 8 and 9 was postponed until the afternoon session.

A number of subjects were suggested for consideration at the National Workers' Conference. These were referred to a sub-committee consisting of Dr. Schneder, Dr. Kozaki, and Miss Kawai, who were requested to report at the afternoon session in regard to a general outline of subjects to be considered by the Conference.

The morning session adjourned at 12.10 p.m.

AFTERNOON SESSION

The afternoon session opened at 2.10 p.m., Dr. Kozaki leading in prayer. The consideration of the remaining items in the Executive's recommendations was taken up.

Section 8. It was voted to instruct the Executive Committee to pursue the Commission method in the preparation of the themes for the Conference.


The Treasurer's report was presented and adopted. See appendix B.

Approval was given to the action of the Executive in increasing the grant to the Japan Year Book to ¥500.

The report of the Committee on Social Conditions was called for, but no report was submitted.

The Committee on the Year Book reported that the work was now in progress and that the volume would probably be issued before the end of the calendar year, if possible in October or November. The work of publishing had been undertaken by the Christian Literature Committee, and it was expected that this volume would be an improvement on the one last issued.
The committee on Speakers from Abroad had no report to present. The committee on Nominations reported, recommending as follows:

**Officers for the Year 1921-2**
- Chairman, Dr. Motoda.
- Vice-Chairman, Dr. Reischauer.
- Secretaries, Rev. K. Matsuno and Dr. McKenzie.
- Treasurer, Mr. A. Jorgensen.

**Resolutions Committee**
- Dr. Pedley, Dr. Schneder, and Miss Kawai.

**Budget Committee**

**Speakers from Abroad Committee**
- Drs. Kozaki and McKenzie and Mr. G. S. Phelps.

**Year Book Committee**

**Social Conditions Committee**

**Executive Committee**
- The Officers of the Continuation Committee: Dr. Motoda, Dr. Reischauer, Mr. Matsuno, Dr. McKenzie and Mr. Jorgensen.
- Additional Members: Miss A. C. Macdonald, Dr. Ogata, Dr. Kozaki, Mr. Uemura, Mr. S. Saito and Dr. Ibuka.

On motion the report of the Committee on Nominations was adopted. The sub-committee on subjects to be presented at the National Workers' Conference reported as follows:

I. General Survey—Statistics, etc. of the present situation in Japan.
II. New Problems for Christianity created—
   1. By the great industrial advance of the country.
   2. By the great educational expansion.
   3. By current thought as affected by post-war conditions.
III. Ways of meeting the new situation.
   1. Securing a large number of more efficient workers, and larger financial resources.
   2. Greater unification of the Christian forces of the country.
IV. Pronouncements of the Conference,
1. On the deepening of the spiritual life and on the standards of Christian conduct.
2. On the vital importance of all individual Christians as well as Churches assuming more definite responsibility and working more actively for the Christianization of the whole national life.
3. On ways of increasing the Church's efficiency.
4. On the improvement of Christian Education.
5. On the labour problem.
6. On great social evils.
7. On international relations.

It was voted that this report be referred to the Executive Committee for its general guidance, but that the Committee need not be limited to the subjects indicated in preparing the programme for the National Workers Conference.

It was voted to authorize the Secretaries to secure a copy of the "China Survey" now being issued by the China Continuation Committee.

Budget Committee's Report

The Budget Committee reported as follows:—

**Estimated Income**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in hand...</td>
<td>¥ 3,145.00</td>
</tr>
<tr>
<td>Interest estimated</td>
<td>130.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,275.00</td>
</tr>
</tbody>
</table>

**Estimated Expenditure**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel and Lunche...</td>
<td>400.00</td>
</tr>
<tr>
<td>Sub-Committees' Expenses</td>
<td>100.00</td>
</tr>
<tr>
<td>Printing Annual Report</td>
<td>200.00</td>
</tr>
<tr>
<td>Japan Year Book</td>
<td>300.00</td>
</tr>
<tr>
<td>Office Rent, etc.</td>
<td>75.00</td>
</tr>
<tr>
<td>Honorarium to Japanese Secretary</td>
<td>100.00</td>
</tr>
<tr>
<td>Sundrys and Reserve</td>
<td>100.00</td>
</tr>
<tr>
<td>National Workers' Conference</td>
<td>2,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>¥ 3,275.00</td>
</tr>
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On motion the report was adopted.

On motion of Dr. McKenzie it was voted that the question of the future of the Continuation Committee be referred to the Executive Committee with instructions that they consider the matter and be pre-
pared to report concerning the same to the next National Conference of Christian Workers.

The Secretaries reported that Dr. Kozaki had accepted appointment as the third delegate to the International Missionary Committee, to be held in New York the first week in October.

Dr. Ebina read a paper on the subject of "Our Future Evangelistic Policy." This address will be found in appendix A.

On motion of Dr. Schneder Dr. Ebina's paper was referred to the Executive Committee for consideration when preparing the programme for the National Workers' Conference. This address, in his estimation, provided a keynote for the Conference.

The Conference was brought to a close by Dr. Motoda, the Chairman, who referred to the fact that the time devoted to this annual meeting had been very brief, but that it had been a very important and helpful meeting.

Hymn number 275 was sung and the closing prayer offered by Dr. Ogata.

The meeting adjourned at 5 p.m.
APPENDIX A

ADDRESSES DELIVERED AT THE ANNUAL MEETING

"Europe and America After the War"

Dr. S. Motoda

It is a clearly recognized fact that the late European war has effected a remarkable change in the minds of the people as well as in the organization of human society. There are some problems, particularly, to which it has given rise, that should be considered, directly or indirectly, as religious problems.

In the first place, it is evident that the war has been the occasion for a close analysis of Christianity both in Europe and America. That is to say, the attitude of Europeans and Americans towards Christianity has become more clearly defined as a result of the war.

When I was in America the last time I asked certain friends of mine about the spiritual condition of the young men who had crossed the ocean to take part in the war, after they had returned. I was told that the Christians who went to the war were, on their return, divided into two classes. The first consisted of those who had maintained their Christian faith throughout the struggle, and returned with a faith stronger than ever. Others, on the contrary, morally delinquent, and physically diseased, had fallen into an altogether un-Christian way of living.

Presumably the men in these two classes before they went to the war were regarded equally as Christians. There was no difference observable in their conversation or conduct. But having entered the war, and been tried as by fire, they separated definitely into the two classes indicated. Nor was this experience limited to American young men only; the same phenomenon was observable in Europe as well.

This is quite different from what happened in the age of persecution in Rome, for although in the late war there was the strictest sort of discipline, there was not the least interference with the faith of the individual: nevertheless when we see that persons regarded equally as Christians were in this war divided into different classes, we question whether the correct inference in not that those who became degenerate never were from the first real Christians. At the same time the true Christians under all circumstances gave proof that they had not lost their faith nor changed their attitude, and we should realize that these real
Christians are, *par excellence*, the strength of Europe and America, and that it is through them that the world of the future is to be reconstructed.

The next thing which arose conspicuously in Europe and America after the war was the question of race sentiment. Now the prime cause of the war was the antipathy of the Serbian people to the ruling House of Austria, and the most difficult question to settle at the end of the war was this same race question. Race sentiment has existed from early times, and has always been a more or less disturbing element in the world, but since the close of the war it has become stronger and more distinct, and has been openly introduced on the diplomatic stage, so that one is led to wonder whether the universal question of the future will not be the collision of race with race rather than the quarrel of state with state.

That mankind is divided into many different races is obvious: the question is as to how these differences will work themselves out? Unless from now on suitable means be found for solving this problem, world peace is never likely to be realized. It cannot be hoped that real peace can be secured by the mere exchange of treaties. The nations are still suspicious of each other, still hostile to each other. They mutually indulge in diplomatic formalities, which are understood to be such, and heartfelt conciliation has not been brought about. In the solution of international questions mutual benefit must be considered, and respect for race sentiment is fundamental, and is, to my mind, the primary consideration in the promotion of world peace. Today in Europe and America this fact is recognized only by Christian people, who are exerting themselves on behalf of the conciliation of the different peoples. In America the Church Federation has been engaged in a special campaign for the development of friendly relations among the different races, and in the various Universities groups have been organized to give a cordial welcome to students from foreign countries.

At the meeting of the Committee of the World’s Student Federation held in Switzerland last summer, the subject most warmly discussed was no other than the way of treating foreign students. Although in politics the removal of race discrimination has not been accomplished, the Christian Church of today is labouring for its removal in spiritual matters, and if it be accomplished in spiritual matters it will naturally be accomplished politically and economically as well.
"Our Future Evangelistic Policy"
Rev. D. Ebina, D.D.

Looking back on the Japan of the last fifty years we perceive two periods favourably conditioned for the spread of Christianity. The first period began immediately after the revolution of 1867 and continued till the time of the promulgation of the Imperial Edict on Education. The great event of 1867 issued from two opposite currents of thought,—the conservative and the progressive. The former demanded the restoration of the Imperial rule, while the latter laboured for the introduction of Western civilization. Strangely enough, these two opposite forces in combination produced a new Japan by destroying feudalism with Buddhism, and Confucianism. The iconoclastic movement progressed to an extreme point. Idols were destroyed; temple bells were converted into cannon; Buddhist scriptures were burned; Confucian sacred books were used to make pasteboard; Buddhist temples were used as common schools and town and village offices. People strove to get everything new and ignored everything old. When I went to Annaka, near Karui-zawa, forty-four years ago to preach, I preached and taught the Bible in Buddhist temples. To speak further of the constructive side of new Japan, the text books for boys used in some parts of Japan were highly tinged with Christian ideas and the Christian spirit. Readers for boys and girls were in part translations of Wilson's Readers, in which such phrases as the following were to be found: "God is the ruler of heaven and earth, and man is the spirit of all things." By reading this passage many came to faith in Christianity. Bishop Uzaki was one of these. This period was the golden age of the missionary. Bishop Harris was fascinated by the spirit of this age, and became an enthusiastic admirer and lover of Japan. Dr. Knox of the Meiji Gakuin was enchanted by the ardent idealism of the period and saw in vision the coming of a wonderfully transfigured Japan. The leaders of the Christian churches in Japan are products of this remarkable period. I never hesitate to say that missionaries of all denominations laboured faithfully and enthusiastically to meet the need, but I must frankly state the truth that they could not satisfy all the progressive Japanese who hungered and thirsted after true knowledge and righteousness. Seven-tenths of that rare opportunity was lost for ever. A reaction occurred. Confucianism reappeared: Buddhism revived: Shintoism rose again, and scientific materialism took entire control of our schools and universities. A narrow and bigoted national-
ism took hold of the mind of the people. Everything national was esteemed and everything foreign contemned. A kind of Emperor worship began to be emphasized. This was the natural outcome of materialism united to the conservative traditional idea of Japan to supplement its spiritual emptiness.

The second period of opportunity for evangelistic work began in 1900. While the whole of Japan was deeply immersed in the waters of egotism, materialism and nationalism, the young university students suddenly awoke and cried out "Whereas we asked for bread our professors have given us a stone, and whereas we asked for fish they have given us a serpent." This cry resounded from university to university, and from college to college. Some of these hungry and thirsty students organized the Hongo Congregational Church, near the Imperial University in Tokyo. Many doubted its stability, but within ten years it became one of the largest churches in Tokyo. Dr. John R. Mott’s remarkable success in the organization of the Y. M. C. A. in Japan was principally due to this awakening. I am very sorry to say that many missionaries and churches turned deaf ears to the earnest cry of the young students. They could not understand the real meaning of the cry.

The third evangelistic opportunity is coming. Nay, it has already come. The age is an age of internationalism. To meet the new condition Japan must be regenerated. Since she emerged from feudalism fifty years ago, Japan has grown up normally into nationhood. But without still further regeneration her future progress will be doomed, like that of Turkey. But the Japanese are too wise to follow the way of the Turks. The history of the last fifty years shows that they are different from other peoples of the Orient. They will become an internationalized people sooner or later. But what course will they follow? Japanese militarists desired to make a firm alliance between the three empires of Germany, Russia, and Japan, in order to dominate the world. But two of these empires have already gone down, and the militarists have been disillusioned. Japan cannot alone fulfil her ambition in Asia and in the Pacific. China is too weak to stand with Japan against the encroachment of Western nations. Japan cannot advance in her career without the assistance of Great Britain, but Great Britain cannot manage the difficult task of world affairs without the cooperation of the United States. It is therefore not difficult to prophesy as to the course Japan will take. If Great Britain and the United States are militaristic, Japan will continue the course she has taken as a nation. But if Great
Britain and the United States continue their peaceful plans for the welfare of the world in the spirit of Christ, as they should do, Japan cannot but be internationally regenerated into the spirit of her elder sisters. Without regeneration she will be as oil in water. The warning comes to her that she stands in need of redemption as a nation. Humanly speaking it should not be very difficult for her to be born again into international brotherhood, because she had an experience fifty years ago of being reborn from clan brotherhood to national brotherhood. But how shall Japan be regenerated? There are today a number of international movements in the world. For example, the missionary movement, the labour movement, the socialist movement, the communist movement and others. Which movement will take the leadership of Japan in the future? That depends on her choice, and her choice will largely be influenced by the quality of the effort of each of these movements. Japan has begun to drift. Whither is she drifting? How shall we interpret the signs of the times? I firmly believe that Japan's real regeneration depends entirely on the united effort of Christians, especially the Christians of Japan, America, and Great Britain. If Christians lose Japan it will be an irredeemable loss to Christendom. In order to win her to our side I propose the following plan:

1. We should have a clear consciousness of the world federation of Christians for the regeneration of the whole of mankind, and we should so demonstrate this before the eyes of the Japanese that they should understand that Christianity is the greatest and noblest international power in the world.

2. We should place strong emphasis on whatever is international—on international dress, international housing, international food, international customs, in order that Japan may be thoroughly internationalized.

3. We should especially place strong emphasis on international religion, international morality, and on international music and such like.

4. We should set forth clearly before the eyes of the Japanese what we mean by the internationalization of Japan, to which Japan also may contribute something, and which should not therefore be thought of as Americanization, or Anglo-Saxonization or Europeanization.

5. We should first of all manifest our spiritual birthright in the kingdom of God rather than our national privileges and characteristics, and stand on a higher plane than the nationalists of the world. The
stand for internationalism will give an immense advantage to Japanese Christians, and especially to the missionaries. For they can understand the international mind and international ways of every-day life. None but Christians can manage international affairs in Japan. Even diplomats of the Foreign Department cannot appreciate the true nature of international brotherhood. In the coming age of internationalism the leadership of Japan will inevitably be placed on the shoulders of Christians, and Christian missionaries will become honoured national teachers. Among the attendants of the Crown Prince in his tour to England and Europe there are at least three Christians who are serving as his guides and counsellors. Christians have been suspected hitherto by their countrymen, especially by the militarists, as possessors of alien ideas and spirit, and just in as far as they have been suspected in an age of nationalism are they qualified to be useful in an age of internationalism above the ordinary Japanese, because they are possessors of the international spirit and ideas. Eliminating, therefore, all those elements of our religious notions which are not universal, and putting emphasis on purely Christian principles and ideas which are absolutely international, let us show forth the true nature of the Kingdom of God, the fatherhood of God, and the brotherhood of mankind. If there be anything concerning America, Japan, or Great Britain that is blame-worthy, let us blame them without hesitation in the name of Christ, standing on a higher plane than that of the nationalists, and let us at the same time awake in the souls of young men and women a profound consciousness of regenerated humanity. Then will the Japanese be convinced of sin, righteousness, and judgment, and become a new-born nation in righteousness, peace and joy in the Holy Spirit. Not Japanese for Japan, Americans for America, Britishers for Great Britain, or Chinese for China. Such divisions belong to the age before the War. We are one in Christ and should work together for world redemption. But there is an order in our work. I do not ignore the work in China. It is important just as in any other part of the world. But China is an immense country. The work there is the work of centuries. Here in Japan we have a small but powerful nation similar to the ancient Greek, or the Jewish nation. She will be converted within half a century if we are fully prepared to meet her need. If we understand rightly the real need and situation in Japan we would not hesitate to advocate a fourfold increase of missionary forces—forces sufficient to make short work of the evangelization of Japan. Then Japan as a converted nation would herself become the vanguard of the missionary forces on the
Asiatic continent. If we lose again this great opportunity as we have lost it before, whither will Japan drift? Will she drift to Marxian socialism, or bolshevism, or be doomed to some terrible catastrophe? Heaven forbid, for the destiny of Japan determines the destiny of Asia.
APPENDIX B
CONTINUATION COMMITTEE OF JAPAN
TREASURER'S REPORT—August 19th, 1921

RECEIPTS

1919

Oct. 15th To Balance on Hand—Petty Current Account ... ¥ 4,139.15
" " " " " " Current Accounts... ... ... 180.93 ¥ 4,320.08
" 28th " Contribution from "English Friends" to be paid over to the
" " " " " " " " Kakusei Kai"... ... ... ... ... ... ... ... ... 400.00

1921

June 9th To Bank Interest since last report ... ... ... ... ... ... ... 365.99
ditto ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 8.23

Total Receipts ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ¥ 5,094.30

EXPENDITURES

1919

Oct. 16th By Travel Expense,—Annual Meeting ... ... ... ... ... ... ¥ 80.00
Nov. 28th " Annual Meeting Lunches and Dinner ... ... ... ... ... ... 101.74
" " " " Secretary's Expense,—Postage and Stationery... ... ... ... 20.35
" " " " Electric Light Expense,—Annual Dinner ... ... ... ... ... ... 10.00

1920

April 6th By Transfer of Contribution to "Kakusei Kai" ... ... ... ... 400.00
May 18th " Grant to Federated Churches for Year Book ... ... ... ... 300.00
Aug. 4th " Printing Annual Report, and Postage (1500) ... ... ... ... 347.57
" 28th " Translation Expenses,—Annual Report ... ... ... ... ... ... ... 50.00
Dec. 23rd " Executive Committee Lunches ... ... ... ... ... ... ... ... ... 15.00
" " " " Dr. Ikuka, Travel in August ... ... ... ... ... ... ... ... ... ... 5.00
" 28th " Honorarium to Japanese Secretary ... ... ... ... ... ... ... ... ... ... 100.00

1921

Feb. 11th By Executive Committee Lunches ... ... ... ... ... ... ... 14.00
March 3rd " Grant to Federated Churches for Year Book ... ... ... ... 500.00
June 9th " Balance on Hand,—Petty Current Account ... ¥ 3,126.27
" " " " " " " " Current Account ... ... ... 24.03 3,150.30

¥ 5,094.30

Respectfully submitted,
A. JORGENSEN, Treasurer.
MEMBERS OF THE CONTINUATION COMMITTEE

1. ELECTED BY THE FEDERATION OF MISSIONS

Term Expiring in 1922

Jorgensen, Mr. A., Young Men's Christian Association, Tokyo
Vories, Mr. W. M., Omi Mission, Hachiman
Pedley, Rev. H. II., D.D., American Board Mission, Kyoto
Davey, Rev. P. A., Churches of Christ Mission, Tokyo
Bowles, Mr. Gilbert, American Friends Mission, Tokyo

Term Expiring in 1923

Wynd, Rev. Wm., American Baptist Mission, Tokyo.
McKenzie, Rev. D. R., D.D., Canadian Methodist Mission, Tokyo
Clarke, Rev. W. H., Southern Baptist Convention, Tokyo
Loonis, Miss Clara D., Woman's Union Mission, Yokohama
Welch, Rev. Bishop Herbert, D.D., Episcopal Methodist Mission, Tokyo

Term Expiring in 1924

Blackmore, Miss I.-S., Canadian Methodist Mission, Tokyo
Layman, Rev. Leigh, D.D., Methodist Protestant Mission, Nagoya
Buncombe, Rev. W. P., Church Missionary Society, Tokyo
Zaugg, Rev. E. H., Ph. D., Reformed Church U. S. Mission, Sendai
Reischauer, Rev. A. K., D.D., Presbyterian Mission, Tokyo

2. ELECTED BY THE FEDERATION OF CHURCHES

Term Expiring in 1922

Ishikawa, Rev. K., Churches of Christ, Tokyo
Kafu, Mr. C., Friends' Meeting, Tokyo
Kozaki, Rev. H., Kumiai Kyokwai, Tokyo
Miyagawa, Rev. T., Kumiai, Osaka
Ogata, Rev. S., D.D., Nihon Methodist Kyokwai, Tokyo

Term Expiring in 1923

Niiyama, Rev. T., Honzaimokucho, 2 Chome, 3 Banchi, Tokyo
Tada, Rev. S., Nihon Kirisuto Kyokwai, Kochi
Tayama, Rev. M., Evangelical Association, Tokyo
Uemura, Rev. M., Nihon Kirisuto Kyokwai, Tokyo
Uzaki, Bishop K., D.D., Nihon Methodist Kyokwai, Tokyo

Term Expiring in 1924

Ebina, Rev. D., Kumiai Kyokwai, Kyoto
Iirimawa, Rev. Y., D.D., Nihon Methodist Kyokwai, Tokyo
Ibuka, Rev. K., D.D., Nihon Kirisuto Kyokwai, Tokyo
Inanuma, Rev. I., Methodist Protestant Kyokwai, Tokyo
Nakajima, Rev. R., Baptist Kyokwai, Tokyo.
3. Co-opted Members

Term Expiring in 1922

Ebara, Hon. S., Nihon Methodist Kyokwai, Tokyo
MacDonald, Miss A. C., Presbyterian Church of Canada, Tokyo
Matsuno, Rev. K., Christian Kyokwai, Tokyo
Hoshino, Mr. Y., Osaka
Tucker, Rt. Rev. H. St. G., D.D., American Episcopal Church, Kyoto

Term Expiring in 1923

Nakamura, Mr. Heizaburo, Nihon Methodist Kyokwai, Kyoto
Schneder, Rev. D. B., D.D., Reformed Church in U.S., Sendai
Wainright, Rev. S. H., D.D., Methodist Episcopal Church, South, Tokyo

Term Expiring in 1924

Kawai, Miss Michi, Young Women's Christian Association, Tokyo
Motoda, Rev. S., Ph. D., Nihon Sei Kokai, Tokyo
Nagao, Hon. II., Mojì Godo Kyokai, Tokyo Fu
Smith, Rev. P. A., American Episcopal Church, Fukui
Shidachi, Mr. Teisuiro, Sendagaya, Tokyo Fu

Addresses of Members of the Continuation Committee

Blackmore, Miss I. S., Kami Tomi Zaka, Azabu, Tokyo
Bowles, Mr. Gilbert, 39 Kouncho, Mita, Shiba, Tokyo
Clarke, Rev. W. H., 13 Reinanzaka, Akasaka, Tokyo
Davey, Rev. P. A., 72 Myogadani, Koishikawa, Tokyo (absent)
Ebara, Hon. S., 75 Ryudo Cho, Azabu, Tokyo
Ebina, Rev. D., Doshisha, Kyoto
Fulton, Rev. G. W., D.D., 740 Kitabatake, Sumiyoshi Mura, Osaka FuKa
Hiraiwa, Rev. Y., D.D., 1127 Setagaya, Higashi Ohara, Tokyo FuKa
Hoshino, Mr. Y., Osaka
Ibuka, Rev. K., D.D., Meiji Gukuin, Shiba, Tokyo
Inanuma, Rev. I., 25 Takada Oimsucho, Zoshigaya, Tokyo
Ishikawa, Rev. K., 95 Hara Machi, Koishikawa, Tokyo
Jorgensen, Mr. A., 22 Fujimicho, Gochoke, Kojimachi, Tokyo
Kaifu, Mr. C., 4 Shinbori Cho, Azabu, Tokyo
Kawai, Miss Michi, 16 Kagurazakacho, 2 Chome, Ushigome, Tokyo
Kozaki, Rev. H., 14 Reinanzaka Cho, Akasaka, Tokyo
Layman, Rev. L., Choyuji Machi, Nagoya
Loomis, Miss Clara D., 212 Bluff, Yokohama
Macdonald, Miss A. C., Fujimi Cho Itchome, Kojimachi, Tokyo
Matsuno, Rev. K., 234 Shimo-Shibuya, Tokyo Fu
Miyagawa, Rev. T., 6 of 756 Tamatsukuri Han-nyu Cho, Higashi Ku, Osaka
Motoda, Rev. S., Ph. D., 458 Nishi Obubo, Minami Ura, Tokyo Fu
Nagao, Hon. II., 575 Kodaki, Nakano, Tokyo Fu
Nakajima, Rev. R., 4 Misaki Cho Itchome, Kanda, Tokyo
Nakamura, Mr. H., Shimo Kiridoshi, Shinkarasumaru, Higashi-iru, Kyoto
Ogata, Rev. S., D.D., 1 Aoyama, Minami Cho, Shichichome, Tokyo
Niiyama, Rev. T., No. 3 Honzaimokucho, 2 Chome, Tokyo
Pedley, Rev. H., D.D., Ichijo Sagaru, Karasumaru Dori, Kyoto
Reischauer, Rev. A. K., D.D., Meiji Gakuin, Shiba, Tokyo
Saito, Mr. S., 37 Zoshigaya, Koishikawa, Tokyo
Schnider, Rev. D. B., D.D., 164 Higashi Samban Cho, Sendai
Shidachi Mr. T. Sendagaya, Tokyo Fu
Smith, Rev. P. A., 19 Edo Shimo Cho, Fukui
Tada, Rev. S., Nichome, Minami Hokinin Cho, Kochi
Tayama, Rev. M., 127 Hakusan Go'en Machi, Koishikawa, Tokyo
Tucker, Bishop H. St. G., D.D., Karasumaru Dori, Okakuen Machi, Kyoto
Uemura, Rev. M., 55 Naka Rokuban Cho, Kojimachi, Tokyo
Vories, Mr. W. M., Hachiman, Omi
Wainright, Rev. S. H., D.D., 8 Tsukiji, Tokyo
Welch, Bishop Herbert, Seoul, Korea
Wynd, Rev. Wm., 38 Tsukiji, Tokyo
Zuugg, Rev. E. H., Ph. D., 69 Katahiracho, Sendai